



In the name of Allah: the Compassionate, the Merciful

سورة التكاثر

AT-TAKATHUR

Name

The Surah taken its name from the word *at takathur* in the first verse.

Period of Revelation

Abu Hayyan and Shaukani say that this Surah, according to all commentators, is Makki, and this same is the well known view according to Iman Suyuti. However, there are some traditions, on the basis of which it is considered a Madani Surah, and they are as follows:

Ibn Abi Hatim has cited Abu Buraidah as saying that this Surah was sent down concerning the two tribes, Bani Harithah and Bani al-Harth, of the Ansar. The two tribes had first recounted the glories and illustrious deeds of their living men; then they had gone to the grave yard and bragged of the glorious deeds of their dead. Thereupon the Divine Revelation *Alhakum at takathur* came down. But, if the practice of the Companions and their successors concerning the occasions of revelation, is kept in view, this tradition is no argument to prove that Surah At Takathur was sent down on that very occasion, but it shows that this Surah fully applied to the act of the two tribes.

Imam Bukhari and Ibn Jarir have cited this view of Hadrat Ubayy bin Ka'ab: "We took the Holy Prophet" saying: `If the son of Adam had two valley full of wealth, he would long for a third valley; the son of Adam's belly cannot be filled but by earth, to be from the Quran until *Alhakum at takathur* was sent down. This *Hadith* has been regarded as an argument for Surah At-Takathur to be a Madani Surah on the ground that Hadrat Ubayy had become a Muslim in Madinah. But Hadrat Ubayy's this statement does not indicate in what sense the Companions regarded this saying of the Holy Prophet (upon whom be peace) as belonging to the Quran. If it means that they regarded it as a verse of the Quran, it cannot be acceptable, for a great majority of the Companions consisted of the men who were well aware of each and every word of the Quran; they could not have the misunderstanding that the *Hadith* was a verse of the Quran. And if its belonging to the Quran is taken to mean its being

derived from the Quran, the tradition can also mean that when the Companions who entered Islam in Madinah, heard this Surah for the first time from the Holy Prophet, they thought that it had been revealed just then, and then about the Holy Prophet's above saying they formed the idea that it was derived from this very Surah.

Ibn Jarir Tirmidhi, Ibn al Mundhir and other traditionists have related this view of Hadrat Ali: "We were in doubt about the torment of the grave until *Alhakum at takathur* was sent down." This view has been regarded as an argument for Surah At- Takathur to be Madani on the ground that the torment of the grave was first mentioned at Madinah; no mention of it was ever made at Makkah. But this is wrong. In the Makki Surahs of the Quran, the torment of the grave has been mentioned at many places so clearly that there can be no room for any such doubt; for example, see Al- An'am: 93, An-Nahl: 28, Al-Muminun: 99-100, Al-Mu'min: 45-46, which are all Makki Surahs. Therefore, if anything is proved by Hadrat Ali's saying, it is that Surah At-Takathur had been revealed before the revelation of the above mentioned Makki Surahs and its revelation had removed the Companions doubt about the torment of the grave.

That is why, in spite of these traditions, a great majority of the commentators are agreed that this Surah is Makki. In our opinion this is not only a Makki Surah but in view of its contents and style it is one of the earliest Surahs to be revealed at Makkah.

Theme and Subject Matter

In it the people have been warned of the evil consequences of world worship because of which they spend their lives in acquiring more and more of worldly wealth, material benefits and pleasures, and position and power, till death, and in vying with one another and bragging and boasting about their acquisitions. This one pursuit has so occupied them that they are left with no time or opportunity for pursuing the higher things in life. After warning the people of its evil end they have been told us if to say: "These blessings which you are amassing and enjoying thoughtlessly, are not mere blessings but are also a means of your trial. For each one of these blessings and comforts you will surely be called to account in the Hereafter."

The Holy Quran

The Competition

Sura # 102 – 8 Verses - Makkah

سورة التكاثر

أَلْهَآكُمُ التَّكَاثُرُ ﴿١﴾

		The mutual rivalry (for piling up of worldly things)	التَّكَاثُرُ	Diverts you	أَلْهَآكُمُ
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Translit	'Alhākumu At-Takāthuru				
AhmedAli	تمہیں حرص نے غافل کر دیا				
Jalandhry	(لوگو) تم کو (مال کی) بہت سی طلب نے غافل کر دیا				
YusufAli	The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),				
M.Khan	The mutual rivalry (for piling up of worldly things) diverts you,				
Pickthal	Rivalry in worldly increase distracteth you				
Shakir	Abundance diverts you,				

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

The graves	الْمَقَابِرَ	You visit	زُرْتُمُ	Until	حَتَّىٰ
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Translit	Ĥattā Zurtumu Al-Maqābira				
AhmedAli	یہاں تک کہ قبریں بادیکھیں				
Jalandhry	یہاں تک کہ تم نے قبریں بادیکھیں				
YusufAli	Until ye visit the graves.				
M.Khan	Until you visit the graves (i.e. till you die).				
Pickthal	Until ye come to the graves.				
Shakir	Until you come to the graves.				

كَآلَا سَوْفَ تَعْلَمُونَ ﴿٣﴾

You come to know	تَعْلَمُونَ	Shall soon	سَوْفَ	Nay	كَآلَا
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Translit	Kallā Sawfa Ta`lamūna				
AhmedAli	ایسا نہیں آئندہ تم جان لو گے				
Jalandhry	دیکھو تمہیں عنقریب معلوم ہو جائے گا				
YusufAli	But nay, ye soon shall know (the reality).				
M.Khan	Nay! You shall come to know!				
Pickthal	Nay, but ye will come to know!				
Shakir	Nay! you shall soon know,				

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ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿4﴾

Shall soon	سَوْفَ	Nay	كَلَّا	Then	ثُمَّ
				You come to know	تَعْلَمُونَ

Translit	<i>Thumma Kallā Sawfa Ta'lamūna</i>				
AhmedAli	پھر ایسا نہیں پائیے آئندہ تم جان لو گے				
Jalandhry	پھر دیکھو تمہیں عنقریب معلوم ہو جائے گا				
YusufAli	Again, ye soon shall know!				
M.Khan	Again, Nay! You shall come to know!				
Pickthal	Nay, but ye will come to know!				
Shakir	Nay! Nay! you shall soon know.				

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿5﴾

You know	تَعْلَمُونَ	If	لَوْ	Nay	كَلَّا
		sure	الْيَقِينِ	(with) knowledge	عِلْمَ

Translit	<i>Kallā Law Ta'lamūna 'Ilma Al-Yaqīni</i>				
AhmedAli	ایسا نہیں پائیے کاش تم یقینی طور پر جانتے				
Jalandhry	دیکھو اگر تم جانتے (یعنی) علم الیقین (رکھتے تو غفلت نہ کرتے)				
YusufAli	Nay, were ye to know with certainty of mind, (Ye would beware!)				
M.Khan	Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things)				
Pickthal	Nay, would that ye knew (now) with a sure knowledge!				
Shakir	Nay! if you had known with a certain knowledge,				

لَتَرَوُنَّ الْجَحِيمَ ﴿6﴾

		The blazing Fire (Hell)	الْجَحِيمَ	Verily you shall see	لَتَرَوُنَّ
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Translit	<i>Latarawunna Al-Jahīma</i>				
AhmedAli	البتہ تم ضرور دوزخ کو دیکھو گے				
Jalandhry	تم ضرور دوزخ کو دیکھو گے				
YusufAli	Ye shall certainly see Hell Fire!				
M.Khan	Verily, You shall see the blazing Fire (Hell)!				
Pickthal	For ye will behold hell-fire.				
Shakir	You should most certainly have seen the hell;				

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ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ ﴿٧﴾

With certainty of sight	عَيْنَ الْيَقِينِ	(of) sight	لَتَرُونَهَا	You shall see it again	ثُمَّ
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Translit	<i>Thumma Latarawunnahā `Ayna Al-Yaqīni</i>				
AhmedAli	پھر تم اسے ضرور بالکل یقینی طور پر دیکھو گے				
Jalandhry	پھر اس کو (ایسا) دیکھو گے (کہ) عین یقین (آجائے گا)				
YusufAli	Again, ye shall see it with certainty of sight!				
M.Khan	And again, you shall see it with certainty of sight!				
Pickthal	Aye, ye will behold it with sure vision.				
Shakir	Then you shall most certainly see it with the eye of certainty;				

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

On that Day	يَوْمَئِذٍ	You shall be asked	لَتُسْأَلُنَّ	Then	ثُمَّ
		The delight (of the world)	النَّعِيمِ	About	عَنِ

Translit	<i>Thumma Latus'alunna Yawma'idhīn `Ani An-Na`īmi</i>				
AhmedAli	پھر اس دن تم سے نعمتوں کے متعلق پوچھا جائے گا				
Jalandhry	پھر اس روز تم سے (شکر) نعمت کے بارے میں پرسش ہوگی				
YusufAli	Then shall ye be Questioned that Day about the joy (ye indulged in)!				
M.Khan	Then, on that Day, you shall be asked about the delights (you indulged in, in this world)!				
Pickthal	Then, on that day, ye will be asked concerning pleasure.				
Shakir	Then on that day you shall most certainly be questioned about the boons.				